

1-4-1999

## **The Semi (01-04-1999)**

Fuller Theological Seminary

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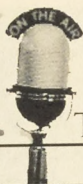
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# the SEMI



THE VOICE OF THE FULLER COMMUNITY

Winter Quarter

Week I

January 4-8, 1999

## Congratulations Dr. Murphy

On Tuesday, January 12, Dr. Nancey Murphy will give her inaugural speech at Travis Auditorium from 10:00 to 10:50 a.m. The title of her lecture will be "Christianity and Relativism: A Radical Reformation Perspective." All faculty, students, and staff are invited to this lecture.



Dr. Murphy has been at Fuller for quite some time, and is obviously not a "new" professor, but this speech recognizes her promotion at Fuller to the position of full professor as opposed to assistant or associate professor. This year Dr. Murphy was one of two SOT professors to receive this distinction, the other being Dr. Marianne Meye Thompson (who will not give her inaugural speech until next fall since she is now on sabbatical). SWM will also have an inaugural lecture in March for Dr. Wilbert Shenk.

The SEMI was curious about how professors advance through the echelons of Fuller, and Jollene Anderson answered our questions. Fuller professors are brought in at varying levels. Which level a person begins at is determined by the person's years of experience and past accomplishments. The four basic divisions are instructor, assistant professor, associate professor, and professor. And within each of those divisions there are a number of levels—the Fuller treadmill never stops. Steps for advancement are carefully laid down and preceded by regular reviews by Fuller so that each professor is able to see exactly where he or she stands.

When the person reaches the level of professor, or when a person is hired at the position of professor, Fuller recognizes that accomplishment with an inaugural lecture.

## What has Berkeley to do with Fuller?

An interview with Dr. Nancey Murphy by Martyn Smith

MS: When you were doing your Ph.D. in philosophy at Berkeley, did you imagine that someday you would be teaching at a theological seminary?

NM: Absolutely not... I was specializing in philosophy of science in those days, and so I imagined I would end up teaching in the philosophy department of a college or university.



MS: At what point did you become interested in questions of theology?

NM: I had studied some theology in college, and I've always had an interest in understanding my faith, but as I started studying at Berkeley it became a significant intellectual pursuit because it was the first time I had been in an atheistic environment. All of my colleagues and fellow students were fairly atheistic, and the question was how can I claim to be rational if I am Christian? And so this came to be a more interesting intellectual question for me than questions about the rationality of science—which in this culture is something of a foregone conclusion.

MS: Coming from a Christian perspective, do you find it hard to get your ideas accepted?

NM: There is a lot of prejudice against religions of all kinds. I think the most intense prejudice is against Christians, which may be due to the fact that Christians used to wield the power in this culture. I'm pretty sure that the very fact that I teach in a theological institution is a count against me when I enter into academic dialogue.

MS: How would you describe current attitudes to science among Evangelicals?

NM: Oh, wildly mixed. When I teach a course here at Fuller on theology and science, my impression is that a third of the students come to the class interested in science, knowledgeable about it, and assuming that somehow it fits into their Christian faith. Another third come in convinced that at least evolutionary biology, and maybe other parts of science, are detrimental to Christianity or in competition with Christianity. And the other third haven't thought about it yet.

MS: Does the continuing hostility among Evangelicals to evolution bother you?

NM: Yes, I think it is one of the most troubling factors in contemporary intellectual life. It bothers me because I think it's needless. It's based on a misunderstanding of the nature of science and it's also based on a theological misunderstanding of the nature of divine action. So I think it's unnecessary. Lots of people hold positions that I disagree with, but this one I regret intensely, first

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# \$\$ Financial Aid \$\$

This is Agent Jueles from the substation Finanidia reporting to the citizens of Seminary. Well citizens it was Christmas time on our fare planet of Fuller. I hope that everyone had a marvelous time with friends, family and especially with all strangers, aliens, and foreign neighbors. If you traveled inter-galactically or just across the street may the blessings of our Maker have been in your travels! We here in the Substation shut down all transmission and vacated to different planets. Agent Andy traveled to the Quadra-galaxy of Arizona along with his wonderful wife Hitomi to visit with family. Agent Lara was off to the virtual ice caps of Alps. Agent Micka traveled with her family to the virtual world of Make-Believe, for an experience of "Alice in Wonderland" world. Agent Doc found his fun and relaxation in the beautiful virtual island of Fresno. Agent Super Cool Hinrichs grooved to the land of cold, Minnesota to enjoy time spent with friends. Agent "Neil-the-man-Stafford" traveled warp speed in his jeep rover to the Quadra-galaxy of Arizona. And your very own Agent Jueles spent some long awaited time with her reason for living, Raven the best kid in the Universe, as well as with family and loved ones. I hope that we all come back to Seminary relaxed and filled to the brim with smiles and hugs. This is agent Jueles signing off.

**Coming in January, 1999-2000 Financial Aid Applications! Pick them up at your favorite Substation!**

## COLLEGE WOMEN'S CLUB

This scholarship is awarded to women who reflect the diversity of backgrounds, interests, and varied fields of study exemplified by its membership for the 1999-2000 academic year. Applications are available in the Substation. The application is detailed, so please come get one and fill it out before the last minute.

**Deadline: January 22, 1999**

## INSTITUTE OF INTERNATIONAL EDUCATION

Please come to the Office of Financial Aid for information and applications. This fellowship program is for young American researchers in professional, policy, and public

administration-related fields who want to develop a specialized knowledge of the NIS.

**Deadline: February 2, 1999**

## EPISCOPAL DIVINITY SCHOOL JONATHAN DANIELS MEMORIAL FELLOWSHIPS

These fellowships are only for special projects outside the regular school curriculum. The project must be completed before graduation. If you are interested in applying for summer of 1999 or 1999-2000. Application forms are available at Substation Finaidia. If you need further information regarding the fellowship please call (617) 868-3450

**Deadline: February 16, 1999**

## Out With the Old, In With the New

Chris Low has left the SEMI to accept a full-time position in the Housing Office as placement coordinator and James S. Kim replaces him as the Production Editor. Chris will write a farewell article in next week's SEMI. Until then he leaves you with these words of wisdom: "the best things in life are free...especially when shopping for Christmas presents."

This is James' first year at Fuller, and



Chris gets a send-off from James

at the start of the year he stuck his head in at the SEMI office. Chris gave him the standard "Sure, submit something if you want" line. Now, he finds himself taking over for Chris.

The SEMI is not a daily newspaper, but its goals are similar: to inform, enlighten, and entertain. "I hope to help continue the SEMI's mission to serve as a forum and a voice for the Fuller community," James says.

the SEMI

**Director OSS: Ruth Vuong**  
**Managing Editor: Carmen Valdés**

**Editor: Martyn Smith**  
**Production Editor: James S. Kim**

The SEMI is published weekly as a service to the Fuller community by the Office of Student Services, Fuller Theological Seminary, Pasadena, California 91182. For more information, contact the SEMI office at (626) 584-5430.

Articles and commentaries do not necessarily reflect the views of the Fuller administration or the SEMI. Final editorial responsibility rests with the Director of Student Services.

**The Mission of the SEMI:** Staffed by students and sponsored by the Office of Student Services, the SEMI serves as a connecting point for the entire Fuller community. It is a forum and a voice for issues, information, and events of interest to the community.

**Announcement Information:** Notices may be submitted to the Editor (Kreysler Hall, 2nd Floor) by noon (12 p.m.) on Tuesday, ten days prior to the date of publication. No late notices can be accepted.

In-house users will be charged for notices from their departments which exceed 50 words in length or which run longer than two weeks.

**Advertisement Information:** Notices from individuals or churches for events not directly sponsored by a Fuller office or organization will be printed in the "Ads" section and charged per word.

## ALL SEMINARY CHAPEL

Come and join us this Wednesday, **January 6**, in the First Congregational Church at 10 a.m. as we hear a message from **Dr. Richard Mouw**, President of Fuller Theological Seminary.



The **Thursday Chapel** meets in Travis Auditorium at 10 a.m. **Dr. Joel Hunt**, D. Wilson Moore Associate Professor of Ancient Near Eastern Studies, will give his testimony. There will also be a time of praise and worship led by the Chapel Worship Team.



# Fuller Parking, Fewer Spaces

by David DeKraker,  
SOT Student

On December 1, 1998 commuting students to the Pasadena campus were met with an unpleasant surprise: the closure of the overflow parking lot on the southeast corner of Walnut and Madison. Roughly twenty parking spaces were rendered unavailable that day, without any prior notification. Commuters arrived to find signs notifying them that the parking lot was closed. Those who parked there anyway received warning tickets. Within a short time a fence had been erected around the site.

That incident, and the single-day posting of a trespasser-counting security guard by our next-door neighbors, the Women's City Club of Pasadena, prompted this inquiry into the twin issues of inadequate parking and neighborhood property management. To procure information about these issues I questioned various members of the Fuller community.

In the first week of December 1998 I informally polled commuting students and staff members about their parking experiences. Typically, I would first get a smirk from my respondents, then they would confirm what I had expected: yes, parking has been the source of considerable irritation. Indeed, most of those I asked had received parking citations and had paid fines. All respondents agreed that the immediate parking space was inadequate.

Statistics confirm the commuter's sentiments. The Pasadena campus is short of adequate commuter parking spaces. Although the seminary has not tallied the actual number of registered commuter vehicles, an educated guess would put the number at well over 500. In a November 23-27, 1998 SEMI article entitled *L.A.'s Seminary*, Martyn Smith writes,

The most recent figures show Fuller as having a Pasadena enrollment of over 1,600 students... [T]here are still somewhere around 800 students who live off campus, and a good percentage of those commute to Fuller....



David narrowly avoids an infraction.

And how many parking spaces are provided by the seminary for those hundreds of commuting students? Based on numbers provided by campus security, only about 200 spaces are now available for commuting students at any given time, not including curbside parking.

Why then, in view of the already tight parking situation, was the Madison overflow lot closed? I recently asked this of Margie McKenna, the Director of Auxiliary Services. McKenna, who is in charge of parking along with a wide variety of other campus services, explained that the closure took not only students by surprise, but the seminary as well. In keeping with current Fuller parking strategy, McKenna had been leasing the overflow lot from a neighborhood property owner, who, without advance word, sold the property to a developer of luxury apartments. Thereafter, Fuller received a letter with a notice that the parking lot was to be immediately closed. Fuller had no choice but to comply in the matter.

McKenna and I spoke also about Fuller's relationship with its closest neighbors, particularly the Women's City Club of Pasadena. She insisted that "we do have a good relationship" with the women's club; but as an addendum joked, "We just can't picnic on their grass." The club is concerned about se-

"A good percentage," then, of the roughly 800 students who live off campus commute. Furthermore, very few commuters rideshare or carpool. On any given class day we have hundreds of commuters coming and going.

curity and safety, McKenna commented. As a practical example, the club members don't want to incur liability in the event of a parking lot accident involving a trespasser, whether the trespasser be a Fuller student or any other pedestrian. To ensure the club that Fuller takes their property rights seriously McKenna had Building Services make the decorative property warning signs posted on the club's lawn. And as another gesture Fuller provides complimentary security services for the Women's City Club and for the University Club.

*Continued on page 6*

## MONDAY MEETINGS

The following groups will be meeting on Monday mornings from 10 to 10:50 a.m., with exceptions as noted.

### Denominational Groups

This time is set aside to worship, for support, to network, and to connect with denominational issues.

**American Baptist**  
Psych. Bldg. 116

**Assemblies of God**  
Preaching Arts Building

**Charismatic Episcopal**  
Thursdays, 12-12:50 p.m.  
Library Chapel

**Evangelical Covenant**  
CFD Learning Center  
465 Ford Place

**Messianic Jews**  
Glasser Hall 101

**Presbyterian Church (U.S.A.)**  
Payton 303

**Reformed Church in America/ CRC**  
Psych. Bldg. 120

**Roman Catholic**  
Library Chapel, 10:15 a.m.

**United Methodist**  
Psych. Bldg. 130

**Vineyard (Non-Denominational/ Charismatic)**  
Travis Auditorium

If your denomination is not meeting at this time and you are interested in starting a group, please come by the Denominational Relations Office on the first floor of Carnell Hall or call (626) 584-5387.



Feeling unwelcome?



# What has Berkeley

Continued from page 1

because it cuts Christians off from participation in a valuable aspect of culture, but second it reinforces the idea a lot of secular people have, especially scientists, that Christianity and science are at odds with each other. And so it contributes to a polarization and it prohibits the sort of mutual dialogue that is really needed for us to have an adequate understanding of the world we live in.

MS: In the recent book that you co-edited, *Whatever Happened to the Soul*, you propose a "non-reductive physicalism," as opposed to any kind of dualism. Could you briefly describe what you mean by this?

NM: Basically what we're claiming is that... no I can't describe this briefly [laughs]. I guess the short way to start is to say that it is a denial of dualism. That is, we don't believe you have to postulate a non-material entity combined with the body to explain human capacities. And most surprisingly, in a theological context, we don't believe that you have to postulate a non-material entity such as the soul or mind to account for people's capacity to be in relationship with God. So that's the "physicalism" part. The "non-reductive" part is to take issue with contemporary scientists and philosophers who believe that by showing there is no soul or mind, they can show we are really scarcely different from animals. And so they tend to downplay humans' higher capacities for morality, intellect, and of course religion. What we want to argue is that it's more compatible not only with science and philosophy, but also with the original biblical witness to think of human beings as physical creatures, and then recognize that it's the complexity of our physical bodies that gives us the capacity for our mental life, our moral life, and finally the capacity to be aware of God and to relate to God.

MS: With this theory is there room for God to act directly on the human mind?

NM: Well, I'm famous for a very short quotation, excerpted from a longer statement I made, something to the effect that if science shows that we are purely physical, then God must have some way of interacting with our brains. Or another way of putting it: if it's the brain that performs all of the capacities that used to be attributed to the soul, then obviously God must have ways of interacting with our brains. As a matter of fact there are several neuroscientists who do research on religious experience, and basically what they are doing is hunting for the part of the brain that lights up on the PET scans when someone is experiencing God.

MS: Let's use an example—say the visions of St. Teresa of Avila. How should we understand those types of experiences? As acts of God that come to her, or simply as biological functions of her mind?

NM: I certainly understand them as acts of God. Suppose someone claims to have had a vision of Jesus, an angel, or Mary. One way of looking at it is that Jesus has actually been there and the person has somehow been enabled to see him, or an angel has been there, or, perhaps more problematic, the Virgin Mary has been there. Another way of looking at it is to say that God has acted on the person's brain in such a way as to cause them to see Jesus or an angel or Mary as though they were there. It's the second of those

approaches to religious experience that I would hold. I don't think that Jesus actually appears bodily in a room the way he did prior to the ascension.

The question then is: how do you know it is not just a hallucination? Some "religious experiences" probably are hallucinations. But the church has a lot of criteria for distinguishing between genuine religious experiences and hallucinations, fancies, etc. And those usually have to do with context and with the effects of the vision. So if it seems to you that Jesus is appearing, and in time this plays some important role in your life or in the life of your Christian community, then you've got pretty good grounds for saying that God really did cause it.

MS: You've written on Anglo-American postmodernism. Can you describe your interests in postmodern thought?—something of a buzzword these days.

## Fuller Students Answer

by Martyn Smith

In conjunction with the interview by Nancey Murphy, the SEMI decided to survey of science and theology. Fifty students (they had to be *students*, not faculty) started to survey more than fifty, but as I looked at the results, the patterns seemed clear. I also say that I managed to get a pretty good cross-section of students in small

Those who were surveyed were asked to circle one statement from each of the following front of the statement. Some people did not answer all the questions, and it is

- 39 The age of the earth runs into the hundreds of millions of years.
- 7 The age of the earth is best measured in the thousands of years.
- 27 Human beings were created specially by God, without the process of evolution.
- 19 Human beings, with God's oversight, have evolved over time through natural processes.
- 40 At some point in human history there was a worldwide flood, as recorded in the Bible.
- 10 The flood described in Genesis is either a memory of a local flood or a myth.
- 41 The story in Joshua of the sun standing still reflects a direct act of God.
- 7 The story in Joshua of the sun standing still should not be seen as a literal event.
- 0 I am not sure about the historicity of the miracles reported in the New Testament.
- 50 I think that the miracles reported in the New Testament of Jesus actually happened.
- 49 I think that God acts directly in our contemporary world to heal people and perform miracles.
- 1 I don't think that God acts in miraculous ways in the contemporary world.

There are several conclusions that can be drawn from these results. First is in the survey of the reality of the New Testament miracles and the conviction that is still near unanimity. On the other hand, students were pretty certain that the reality of the most of us from the extreme ideas of Creation Science, which would hold much more whether God used evolution in creating human beings—it turns out most students do. The question for which it would be interesting to get wider survey data is the historicity of the biblical accounts from the Old Testament. Here response was weighted heavily toward the historicity of the account in Joshua of the sun standing still—literally.



# What to do with Fuller?

NM: I want to make several distinctions there. First I want to say that the "post" in postmodern is very important because modern philosophy has been a very difficult dialogue partner for Christian theology. Modern philosophy has grown out to a great extent from the modern scientific worldview, a determinist worldview. It's been a move toward rationalism and an emphasis on individual rationality as opposed to traditions. So for all sorts of reasons it's been a fairly inhospitable environment for religious believers in general and theologians in particular. I'm interested in postmodern thought because a lot of the limitations of modern philosophy have been criticized from within and that is opening up lots of space and providing lots of new resources for coming back to questions such as the nature of religious knowledge, religious language, divine action, and other issues like that.

Now another distinction I always need to make is that the

term "postmodern" has pretty much been appropriated by continental philosophers and literary critics, and I'm not sure that they are really postmodern, by my standards at least. I think to a great extent they are making explicit the more extreme consequences of a lot of modern assumptions. And also this school of thought seems to be moving in directions that are even less hospitable to the Christian tradition than plain old Enlightenment thinking toward—more fragmentation, more radical individualism, rejection of concepts of rationality, meaningfulness, etc. In particular the attack on the notion of stable meaning of texts is terribly difficult to deal with for a community which claims that the basis of its worship, life, and belief is in an historical text.

MS: You are on the board directors for the Center of Theology and the Natural Sciences. What does the Center do and how did you become involved?

NM: The Center is an institution within the Graduate Theological Union whose purpose is to pursue dialogue between theology and the natural sciences. That involves scholarly research, teaching, and public service such as putting on conferences, speaking at churches, and that sort of thing. The Center was founded just a year after I went to the GTU to study theology. And they had conferences and other events where they thought someone with a background in philosophy of science would be useful, and so I was invited to participate. Since there's such a demand for people to speak and write on the topic of the relationship of theology and science, it's grown to take up more and more of my work time as the years have gone by.

MS: How did you come to be involved with the Anabaptist tradition? Did you grow up in this tradition, or is it something you came to later?

NM: It's something I came to later, and it happened shortly after I got to the Graduate Theological Union. I grew up Catholic, and I still love that tradition very much, but I was introduced to the radical Reformation through my husband James McClendon—he wasn't my husband then, he was my advisor at the GTU. He told me, "As your advisor I recommend that you take my seminar on the Radical Reformation" [laughs].

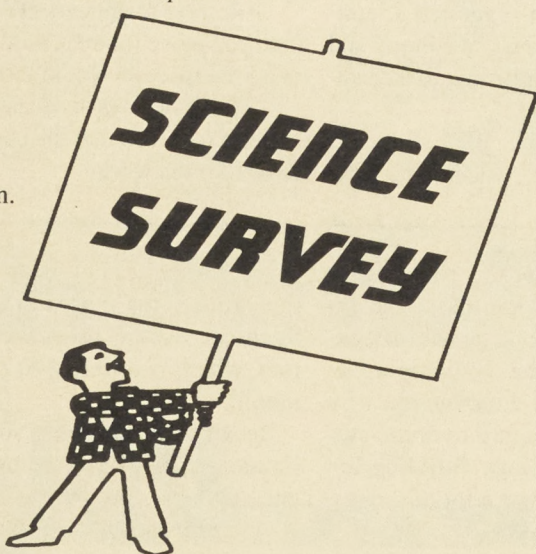
Reading about the martyrdom of the radical reformers was kind of a moment of conversion. Mainline Protestant and Catholic Christians both got killed during the Reformation, but people on both sides participated in the killing. I was attracted to the radical reformers because, except for a few fringe characters where it's debatable whether you should count them as Anabaptists or not, they were victims rather than perpetrators of the persecution. I felt that if Jesus had been there he would have been on the side of the people who were being killed rather than the ones who were doing the killing. I had had some pacifist convictions before that—I was a Vietnam era college kid. So putting those things together, I was attracted to an understanding of Christian theology that made pacifism or non-violence central rather than peripheral and optional.

MS: Finally, what will you speak on for your inaugural speech in

## Questions on Science

I surveyed Fuller students on their attitudes toward certain hot-button issues (academic staff) stopped and patiently answered these questions. I had planned to make it clear enough that more work would have been superfluous. I would have included a small survey.

Below are the following pairs of statements. The number who voted for each is in parentheses. I am not sure why the numbers do not all add up to 50.



...olution.  
...process of evolution.  
...read in Genesis.  
...perhaps a legend.  
...of (in our physical world).  
...a historical fact.  
...New Testament.  
...actually happened.  
...and change the course of history.  
...world.

First is immediately apparent what basic beliefs we have in common at this time. It is still acting directly in this world. On both of these issues there was a strong feeling that the age of the earth is best measured in the millions of years, thus distancing us from a much younger earth. I was surprised by the results to the question on whether or not humans feel that human beings are not the product of evolution. This is a common theme in questions 3 and 4 measured student's attitudes toward two miraculous events in the Bible. Most people believed in a worldwide flood, as biblically a very conservative response.

Continued on page 7



# Jubilee 2000??

by John Goldingay, Professor of Old Testament

This spring I heard from David and Maggie Jones, our former rector in England and his wife. They had just taken part in a demonstration in my home town, Birmingham, where President Clinton and the other G7 leaders were meeting to discuss world economic issues. Thousands of Christians had gathered to form a human chain around the city center to demonstrate support for the notion of calling 2000 a jubilee year and canceling Third World debts. "A much more worthwhile commemoration than the fatuous Millennium Dome in London," Maggie commented. What then struck me was that here in LA I saw absolutely no reference to this G7 meeting, still less to the demonstration, even though it involved the US President. No doubt it was there somewhere in the LA Times and elsewhere, but if so, it missed me.

About the same time I happened to watch the international news on PBS and learned about the horrendous famine in Sudan and Ethiopia and the vast amounts of money raised in Europe through the publicizing of this catastrophe on television there. Again I noticed that this got absolutely no mention in my hearing here, except for an appeal by the Lambeth Bishops which told me how to send a donation via the Episcopal Church HQ in New York.

So when it came to preaching in chapel this November, I found myself not retelling an Old Testament story (which is what I like to do) but trying to rework an Old Testament law. One thing about Old Testament law is that it started from facts about life that needed some policies applied to them. So I set myself to discovering some facts about Third World debt—which is easy via the *Debt-Cutters Handbook* (though I have not discovered how to get hold of more copies in this country). I learned how, for instance, Mexico has had to stop producing enough maize for its own people to eat, so that it can grow strawberries to sell to people like me. How Africa as a whole now spends four times as much paying the interest on debts to us as it does on health care. How people like us are twice as much better off than the poorest parts of the world than we were in 1960.

Then I set myself to reading Leviticus 25. There, after the fall of Jerusalem, were people seeking God's vision for the kind of community they really ought to be, seeking to imagine what Moses would envision if he were here now. They recognized that inequalities would develop in a community: so every 50 years everything should go back to square one. Their vision suggested a number of principles about land and honesty and trust and generosity and refusing to take advantage of people in need.

About the same time, PBS showed a challenging series about African-American

history which showed how in the eighteenth century Thomas Jefferson told Britain that all men were equal, and in the nineteenth century black Americans told white Americans that this also applied to them. In 1998 it is time for Christians to help the world see that it applies those in Africa, Asia, and Latin America as well as those in the West.

So what should we do? (The thing about Old Testament law is that it's practical.) Here are some ideas:

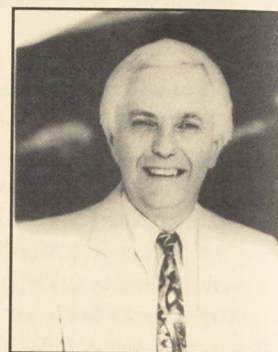
- Don't pray—it will be too dangerous, because biblical prayer in this situation is prayer for God's judgment.

- Be better informed: e.g. via serious TV news, newspapers, or journals, and talking to Third World students.

- Imagine your income cut by 25%: how would you change what you spend on home/cars/schools?

- Resolve to implement some of that next time you move (or even now). Model what a more realistic life would look like.

- Think of ways of educating your church in these issues so that the church becomes a model for the world.



## Continued from page 3

But back to the parking situation. McKenna, speaking for the administration, said, "We are well aware that there is a parking problem. We know that the parking is very limited; and we know that we could definitely use more parking." When I pressed the issue of what the school is doing long term to alleviate parking problems, McKenna referred me to her boss, the Vice President of Finance, Lee Merritt.

Vice President Merritt restated what Margie McKenna had told me about Fuller's ongoing parking strategy: Fuller tries to lease parking space from adjacent properties. He noted that for the time being, as far as they can determine, Fuller has leased all available spaces from adjacent property owners. So I

asked if Fuller cannot at this time secure more parking space, what about the future? Merritt said that one possibility under consideration by the seminary's Design Committee is the construction of a multilevel parking structure over the current site of the Psychology Building lot. Such a project would cost a lot of money, though—about \$2,000,000.

During our December 3rd interview, Merritt also made the SEMI privy to a soon-to-commence construction project that will impact the Fuller community. A local developer is expected to break ground "within the next 60 days" on the construction of a private thirty-foot parking structure on the site of the private parking lot located between the Fuller Bookstore and Payton Hall. Although the new structure promises new nearby parking

space, Fuller has not evaluated whether to negotiate for spaces in the structure. Such spaces will go at the commercial rate, which is \$30 to \$40 per space per month.

Because no short term solution seems immanent, both McKenna and Merritt encourage students to rideshare if at all possible. In fact, McKenna's office offers Fuller students the service of rideshare matching and coordination, and also provides mass transit scheduling information. Any commuters looking for ridesharing assistance should stop by McKenna's office, which is on the second floor of 490 E. Walnut—the Doctor of Ministry Building. McKenna also encourages constructive suggestions on the parking situation to e-mail her at <mckenna@fuller.edu>.



# F FOR YOUR V INFORMATION I

## CAMPUS EVENTS

### Book Sale

Wednesday & Thursday, 9 a.m.-6:30 p.m.

Bring your old books to sell. Buy books from others in the Garth. We'll handle the selling. You drop off the books and pick up the money if they sell. Sponsored by T.G.U.

### A Gift for the Walquists

Phoebe Jane was born on Dec. 4, 1998, at 3:30 a.m. to Eva and John Walquist. She weighed in at 8 lbs. 8 oz. and was 20 inches long. Eva is the IDL program coordinator.

## ANNOUNCEMENT

### Field Education Preparatory Workshop

Thursday, 1/7 @ noon-1 p.m.

Participation in a Preparatory Workshop is required of all first-time interns enrolled in a Field Education course for the Winter Quarter. The workshop will be at the Faculty Common Room. For more information, call Gwen Ingram in the Office of Field Education at (626)-584-5377.

### ASC Women's (and Men's) Concerns

Thursday, 1/14 noon-2 p.m.

Men and women at Fuller, are you interested in gender issues on campus? Would you like to join us in advocating the needs of female students in areas such as mentoring, curriculum and inclusive language? If so, call (626) 584-5215 to reserve your spot at our upcoming luncheon.

### Women's Retreat

Registration due Tuesday, 1/19

Fuller wives, alumnae, female staff, and students, come prepare to share laughter, discussion on growing up female, meal making, outdoor adventure, prayer, and praise on Jan. 29-30, 1999. You can pick up a registration form from a kiosk or bulletin board. For more information, call (626) 584-5214.

### Hear ye, hear ye!

If you would like to be a part of our international student body on campus and their activities, please give the International Student Service Office your address, FTS box number, and telephone number. You are invited to come and connect with a group of friends that bring the world to you through experience, perspective, knowledge, and fun! You may mail your information to FTS Box ISS, or call (626) 584-5396.

## Dr. Murphy

Continued from page 5  
mid January?

NM: I mentioned earlier that my interest in theology began with the question of whether it's rational to be a Christian or how one can argue in respectable philosophical terms for the rationality of religious belief. I worked my way through a variety of different philosophical resources, beginning with philosophy of science and most recently using the writings of Alisdair MacIntyre. He writes primarily in ethics, but what he has written about the nature of intellectual traditions and ratio-

ality I find very helpful for talking about the rationality of the Christian tradition. So my paper will be first of all an appropriation of some of his philosophical work for addressing the question of the rationality of traditions, but then I'm going to turn a theological critique on him and point out that different theologies will have different views on the nature of human beings, and that in turn will lead to different views about the capacity of human beings for knowledge. I'm going to argue that there is the Catholic view, the Reformed view, and then the third option is the Radical Reformation view.

### Students with Disabilities

If you are a student with a physical, mental or learning disability, you may be eligible for specific academic accommodations in your classes. For more information, call Randy Parks in the Office of Student Services at (626) 584-5435.

### Interested in Living in Fuller Housing?

Interested in living close to campus? Currently Fuller Housing has several 1-bedroom units available. Call (626) 584-5445 for details or to schedule a tour!

### Epworth Christian Preschool

A Childcare Subsidy is offered for qualified Fuller students whose children attend Epworth Christian Pre-School at the First United Methodist Church on Oakland and Colorado in Pasadena. Applications are available in the Office of Student Services. For more information, call (626) 584-5435 and ask for Randy Parks.

# the SEMI WINTER DEADLINES

	<u>Deadline</u>	<u>Publication date</u>
Winter 3	January 5	to be published January 15
Winter 4	January 12	to be published January 22
Winter 5	January 19	to be published January 29
Winter 6	January 26	to be published February 5
Winter 7	February 2	to be published February 12
Winter 8	February 9	to be published February 19
Winter 9	February 16	to be published February 26
Winter 10	February 23	to be published March 5



This section of the SEMI is for the announcement of events or services not directly offered by a Fuller office or organization. For information about rates, contact the SEMI at (626) 584-5430. Note: Each person is responsible for checking on the quality and type of service before contracting or using it. The SEMI and Office of Student Services do not personally recommend or guarantee any of the services listed.

### JOBS

**Love children?** After-school child care needed for 8- and 5-year-olds. Car, driver's license, insurance, reference required. N. San Gabriel area. Call (626) 285-8040 after 5 p.m.

**Youth leader sought:** Small evangelical Lutheran Church in downtown Pasadena seeks youth leader; approx. 10 hrs/week, with middle and high school ages. Lutheran affiliation not essential. Responsibilities include shepherding young people, teaching, mentoring toward leadership and ministry. \$500/mo. Schedule is flexible and negotiable. Call Pastor Steve at Immanuel Lutheran (626) 796-8526.

**Typists needed:** The Office of Student Services has immediate openings for assistance with typing student papers. Applications are available in the OSS. Fast and accurate typing skills are necessary, as well as the ability to work with others. For more information, call Randy Parks at (626) 584-5435.

### SERVICES

**Getting engaged?** Or just want a reliable jeweler? Many Fuller students have come to us and it has been a privilege to help them. We do not sell to the general public. Walter Zimmer Co., wholesale manufacturing jewelers with 82 years experience. Call (213) 622-4510 for hours, days open, and directions. Ask for Mel or Ken Zimmer. (Mel is a member of Glendale Presbyterian Church and active in the healing ministry.)

**Daycare openings:** Tammy Tot's Daycare has openings for infants through 2-year-olds. CPR certified, 10 years experience. 24 ECE units. Spouse of a Fuller student. Call (626) 793-7965, in Fuller apartments.

**Need a typist, transcriber or editor?** Simply bring me your papers, reports, etc. I'll give you the personal touch. LOW rates. 15 years of experience. Call Robbie at (626) 791-1855.

**Auto Repair:** Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd., Pasadena. (626) 798-4064. Call for appointment.

**Christians need cars too!** SIDCO Auto Brokers serves Christian Colleges, Missions, Staff/Students/Alumni. This is our 12th year serving the Christian community only. Fuller hotline (909) 949-2778 or 1-800-429-KARS. "A good name is chosen rather than riches." Proverbs 22:1

**Women with Endometriosis needed for research study!** I am conducting a study on the use of biofeedback for treating pain associated with endometriosis. If you have been diagnosed with endometriosis and suffer from dysmenorrhea and/or chronic pelvic pain, and would like more information on this study, please contact Rebecca Hawkins, M.A., at (626) 358-0155.

### Research Problems Solved

Experienced computer programmer/statistician/researcher (18 years) has worked on hundreds of research projects and will help you develop a "survivable" research proposal, create a survey and/or quickly analyze your data. Results explained in plain English without using math! Assistance available for creating statistical tables and writing up report. Teaches graduate research courses at LMU. Solving problems in complicated and confusing theses/dissertations are a specialty. Provides easy preparation for dissertation final orals defense. Satisfaction guaranteed or you pay nothing! Fuller Community discounts.

Call today for free telephone consultation and ask for the free brochure "Thirty Considerations for Survey Research." Fuller Psychology Ph.D. Intern. Research Unlimited, Inc. 1-800-306-0400. Visa/Mastercard accepted.

### Gift for Honduras



Fuller's Thanksgiving offering for World Mission relief efforts in Central America was \$5,870.50. Thanks to each of you who contributed. Please continue to prayerfully remember our neighbors in Central America as they work to recover and rebuild after Hurricane Mitch. The Office of Student Services.

### Parish Pulpit Fellowship Award

Applications are now invited for the 1999 Parish Pulpit Fellowship Award. The objective of the Fellowship is to offer graduating students with outstanding preaching gifts and a commitment to parish pulpit ministry an opportunity for broadening their experiences through travel and study to enhance their homiletic skills. Two fellowships will be available for graduating students. Recipients will be expected to travel overseas during the 1999-2000 academic year and will be required to complete at least two full semesters at a theological school of their choice outside the United States. Further information and application forms are available at the Theology Dean's Office (626) 584-5300 or e-mail <theology@fuller.edu>. Deadline for application is February 24, 1999.

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